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EASTERN CHURCHES IN

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the chains of religious truths to the re must be a starting point. No one tween the claims of religion and the ous scoffers, the bold denials of wims from different standpoints. In must be some common starting the contestants agree.

God is the basis of all religion, whether true or The sceptic who ridicules religion, ignores God. denies the existence of a Supreme recution of Providence, finds in the fulstural cravings, the completion of life. He was then given the episcopal ring, of his titular church, Santa Maria di neither affirms nor denies the exchar conforms to his views and habits two toaves of bread and two small and acts indifferently to what has no immediate bear-

St. Augustine tells his experience, when as an agthe light of Christian truths was breaking in on his darkened and sinful soul: "I held my heart and more and learing some pitfall; and more and ate I was tormented unto death. I wished to be as are of things I saw not, as that seven and three Intellectually St. Augustine had no count his time or since. To subdue and overcome his inlocasi pride it required grace and humility more her logic and philosophy. He had listened to St. halose's simple presentation of Christian truths, and mark mable to answer what he heard, his proud in general house of the Franciscan monks. abet "held his heart from all assent, fearing some still, and more and more he was tormented."

The attitude assumed by St. Augustine, as made our in his own confession, is the same as that of the adaloas in every age. The diverse forms of unbestars imprevious to reason, when there is question of aland man's relations to his Creator. Apart from various the very proofs taken from reason and comon some for the existence of God are logically tested seren Christian writers whose strong faith has never on doubted, whilst on the other hand the simple arpenent of tradition, or the child was told by the father in God exists, and the father was told the same by station and so it went back to the first father, has sufficient to convice some of the most learned inthe and agnostics of the existence of a Supreme

the sceptie who doubts all things, there can glous arguments. He doubts not only the twis abanced, but he doubts the proposition to be and His absurd theory can only be refuted by tellwhim that he can not doubt what he knows, he knows. or universal doubter is an abnormal creaar of whom it could be truly said, "a little learning as dangerous thing." His doubts of established truths on not be classed other than mental disease or ignor-

Atheism, as a system of incredulity, was never popsur, and its advocates, among the learned, were few od far between. Its existence depended on picking aments that confirm the faith which and infined into the soul, or in striving to account for when of all celestial bodies and the world in a the different from that given in Genesis. The greatnd most profound scholars, who have studof this word in its revolutions and bearings with and the various sciences from a superhave become satisfied, from the as, that the simple account given in own by the patriarchs and preserved and largerity, is correct.

To the lemantes, the chosen people of God, whose on ideals of truth, heroism and sublime indebted for this knowledge. Only their action toward the Messiah they sighed and prayed, does brilliant history become entirely in the spiritual order they beunable to share the rich treaspromised to their forefathers. an of a Redeemer is contained in the define creed: "I believe with a strong that a Messiah shall come more de all the kings that have ever lived. Althe proper to delay his coming, no one eagle another account to question the truth of it, or set an appealand time for it, much less produce scripture or the most of it; since Israel will never have any the the rall over it, but one that shall be of the line

For the distinct years their attitude towards Jesus Thristing second to perpetuate not only the crucifixion W Christ her his claims to be the Messiah, the Son of their thornal Father, whom they so long and faithfully

Pascal, a genius whose writings command the pe-Not and admiration of all lovers of truth, treats of he mysterious and sublime calling of the children of oral in their relations to Christ different from all ther writers. Their divine mission in preserving the howlidge of God in its purity and prophesying the adbent of the Redector, invests them with a dignity which

(Continued on Page, 2.)

PIUS X. HONORS AMERICA

Rev. J. J. Harty of St. Louis Is Consecrated Archbishop of Manila.

the Rev. J. J. Harry of St. Louis as residence in the basilica of St. John archbishop of Manila took place today Lateran a dinner in honor of Arch-In the Franciscan Church of St. An- bishop Harty. Toasts were drunk to thony. Added interest to the ceremony the pope, President Roosevelt and to was given by the fact that the first the success of Archbishop Harty in his archbishop to be consecrated under labors in the Philippines. Archbishop Pius X was an American,

Cardinal Satolli officiated and was as- day. sisted by two bishops. The new archbishop was anointed with holy oil on the temples and palms of the hands. the miter and the pastoral staff of pow- Trastevere, he had to assist at mass cames a languid attitude towards re- cardinal Satolli two lighted torches, by the whole clergy of the church. gilded barrels of wine as symbols of for Switzerland, where he will remain his love towards his consecrator. This offering was followed by the kiss of peace from Cardinal Satolli.

Americans at Consecration,

Among those present at the consecration were the Rev. Dennis O'Connell. r of the Catholic university at Washington; Mgr. Kennedy, with the members of the American college, Bishop Hendrick of Cebu and his rother, Father Joseph Hendrick; Mgr. Edward T. Fowler, and Father David Fleming, formerly superior general of

The fact that the first American archbishop of Manila was consecrated in the church which is the seat of the of the four orders objected to it the Philippine Islands, was much com-

Rome, Aug. 15.-The consecration of | Cardinal Satolii later gave at his Harty will leave Rome next Wednes-

> Cardinal Gibbons was unable to assist at the consecration of Archbishop Har-

Cardinal Gibbons left Rome tonight some time with a friend to recover from the heat and his labors in Rome, The however, is only suffering from slight lassitude, otherwise he I perfectly well. Before his departure he received most cordial visits from all the cardinals still in Rome, who wished o manifest their esteem and affection

High Office to Wait For Bishop. As Cardinals Agliardi and

As Cardinals Agliardi and Satolli both persist in their refusal of the office of papal secretary of state, Mgr. Merry Del Val will act as such until the first consistory is held in October or November. At that time the bishop of Padua, a learned prelate and bosom, friend of the pope, will be created a cardinal, and it is probable he will then become secretary of state.

POPE DISCUSSES PHILIPPINES. Rome, Aug. 16.—The pope at 5 o'clock this afternoon received at a private au-



MOST. REV. J. J. HARTY. Consecrated Archbishop of Manila, in Rome, Aug. 15.

the archipelago and the triumph of Ro- | words.

dience in his apartment Archbishop Harty, who was yesterday consecrated archbishop of Manila, with whom he spoke at length about the situation in the Philippine islands, showing himself fully conversant with the state of affairs there. Plus X said the efforts of the clergy towards the pacification of the clergy towards the pacification of the clergy towards the pacification of the said the efforts of the clergy towards the pacification of the said the efforts of the clergy towards the pacification of the clergy towards the clergy towards the pacification of the clergy towards the clergy towards the pacification of the clergy towards the clergy towards the pacification of the clergy towards the clergy towards the pacification of the clergy towards the pacification of the clergy towards the pacification of the clergy towards the c

By Maurice

Francis

Egan

12on - Catholic Queries. Catholic Doctrine Defined

Our Objections to Mixed Marriages

Why is the Catholic church so bitter-copposed to the marriage of Catholics

with Protestants?

If you consider it wrong why do you grant a dispensation for money?

What does your church require of me—a Protestant—if I marry a Catholic girl? Must I be baptized and join your

Can a Catholic and Protestant be-

Protestant parents Why is not the marriage celebrated in the church?

The Catholic church has always dis-The Catholic church has always disapproved of mixed marriages, because: First. The Catholic party is in great danger of losing his faith. How frequently a strong-minded unbeliever who daily ridicules all that a woman holds dear, or a bigoted Protestant, who only manifests his haired of the Catholic religion after marriage is the olic religion after marriage, is the cause of spostacy of a week-minded, in-devout, and ill-instructed woman. In non-Catholic environment, as in the a non-Catholic environment, as in the Southern States, many such souls have drifted away from the church. Second. The possibility of the children being reared non-Catholics. How often the Catholic party dies, and the non-Catholic marries again, bringing up all the children in alien faith. Moreover, the example of an unbelieving indifferentist, or Catholic-hating parent will have a pernicious influence upon the children. a pernicious influence upon the children unless counteracted in strong measure by the other parent, the church and the school. Add to this fact that many men refuse to allow their children to be haptized in the Catholic faith, de spite their written promise to that ef-fect. Third. The unhappiness that often follows in the train of such mar-riages. The non-Catholic, too, may at any time secure a divorce and remarry. while the Catholic rannot do so without grevious sin. Fourth. The essentially distinct moral principles regarding the marriage relations held by Protestants generally and Catholics, with regard to distinct a protein the limiting of fam.

fivorce, abortion, the limiting of fam-The Catholic church grants a disper sation from the ecclesiastical law for-bidding mixed marriages, because she hopes in certain particular cases that these evils may be obviated. She lays down three conditions. First. Both parties must promise that all the chil-fren he reared in Catholic faith. Sec-

these evils may down three conditions. First. Both parties must promise that all the children be reared in Catholic faith. Second. The Catholic must promise to do everything possible—by prayer, good example and pursuasion—to bring the, non-Catholic to the true faith.

Dispensations are never granted for anything which is absolutely wrong or sinful, or against the divine law. They cannot be bought, but the stipends paid are simply fines imposed only on those who can readily pay them for the exception of the ordinary my of the church. The money obtained in this way is devoted to the support of religion and to charitable purposes; the poor are granted dispensations gratis. The general law in this country—it is different abroad—which forbids the celebration of such marriages in the church, the blessing of the parties and the ring is witness of the church's disapproval.

If the Catholic party consents to a first or second marriage by a minister, and the culture of a public denial of the

If the Catholic party consents to a first or second marriage by a minister, he is guilty of a public denial of the faith, and is cut off from all share in the sacraments of the church. To take part in a false worship is regarded as practical apostacy. Indeed, this manner of proceeding is irrational. For if the Protestant regards the first marriage binding, why then so through a the Protestant regards the first mar-riage binding, why then go through a meaningless ceremony; if invalid by his refusing to give consent, is it honest to deceive the priest, who would be bound to refuse acting as witness to a mock marriage?

In countries where the civil law re-In countries where the civil law re-ruses to recognize the Catholic mar-riage as legal, the parties are allowed to go through the formality of a so-called civil marriage before a state of-ficial to insure their civil privileges. This enforced appearance before the magistrate, however, has no religious significance whatever.

Does the Catholic church regard the marriage of Protestants valid, or can a Protestant be divorced and marry again on entering your church?

Two baptized Protestants (for instance, a Methodist and a Lutherah), who are married without being subject to any of the diriment impediments of the church, are as validly married as Can a Catholic and Protestant be two Catholics, for they receive the sac-married first by a priest and afterwards by a minister to please the husband's death. The Catholic church has no death. The Catholic church has no power to dispense in the divine law, which absolutely prohibits divorce.

Must Catholics b that the human race dates from the year 4004, B, C. Does not modern science give the lie direct to the Biblical chronology with re-gard to the antiquity of man?

By no means. Catholics are perfectly free to form their own opinion upon his question, which has never been defined by the church.

fined by the church.

The Abbe Moigno writes ("Splendeurs de la Fol," ii. p. 612): "The exact data of the creation of man, of his first appearance upon the earth, remains entirely uncertain or unknown; but there would be some rashness in carrying to back beyond 8,000 years."

Another distinguished scholar, Abbe Hamard ("La Science et l'Apologetique Chretienne." p. 21). says: "That it is

Chretlerne," p. 21), says; "That it is necessary to adopt the chronology of the Septuagint, as affording us notably more time, we are convinced; but we fall to see any reason for carrying this chronology beyond the 8,600 or 10,000 cears which it affords us as a maxi-Father Zahm, after a careful discus-

Father Land, are a consistency of the American Catholic Quarterly (1881) pp. 225-248, 562-588, 719-734; 1894, pp. 569-272), thus sums up: "The evidence we have examined regarding the age of our race proves one thing, and proves it most conclusively; and that is, that the question we have been discussing is far from being definitely answered by Scripture or science, and according to present indications it seems improbable that we shall ever have a certain an-swer regarding this much controverted The testimony of does not, as such, make either for or against the Biblical chronology, because astronomy as a science was not cultivated until some thousands of years after the advent of man on earth. The testi-mony of history, and especially the his-tory which takes us back farthest—the history of Egypt and Assyria, Chaidea and Babylonia-admirably corroborates the testimony of the Bible concerning the antiquity of man. The sciences of linguistics, ethnology and physiology have discovered nothing that is incomatible with the acceptance chronology of Scripture as understood by our most competent apologists. The statements of geology and prehistoric archaeology are so vague and confi ing and extravagant that nothing defin-ite can be gathered from them beyond the apparently indisputable fact that the age of our species is greater than the advocate of the Hebrew and Samaritan texts of the Bible have been wont to admit. It may, however, be asserted positively that no certain geologic or archaeologic evidence so far adduced is irreconcilable with archaeologic texts of the second second that was the agreement that the second second the second second that the second second the second second that the second second the second second that the second sec logy that we are warranted in deducing from the known facts and geological record of the Book of Books," (Amer-Ican Catholic Quarterly, vol. xix. pp. 289, 279; Sir J. W. Dawson, "Modern Science in Bible Lands," Vigoroux, "Manuel Biblique," vol. i; "Les Livres

Saints," vol. iii.)

A Catholic Gentleman. "A Catholic gentleman," said the Rev. Owen H. Hill, S. J., in his bac-calaureate address to the graduates of Fordham college, "is a saint in private life and a public spirited citizen of right principles and sound integrity. He takes a strong hand in the stirring affairs of his time and leaves traces of fairs of his fine and leaves traces of his great his time and leaves traces of his great faith in the pages of history. He is possessed of every true virtue from love of God and religion to love of country and authority."

basis of Christian dogma.
"Who shall teach this?"
"The parents of c churches—"
"Then you believe that

Reminiscences

view resulted

who know not printed letters might read in stained plass, in symbolical carvings, in finely-conceived statutes

Under the new dispensation, the church was not the center of the city or the country side's actual life, though it remained the center of its spiritual existence. Therefore McMaster said.

istence. Therefore McMaster said.
"Build the school first, and worship
anywhere till the school is built." To
him more than to any other American
we owe the beginning of that Catholic

public opinion that encourages the pur-ish schools for Catholic children al

The parish school for Catholics is an

realy, it was always looked on by

American institution. It has grown with the needs of the people; unfor-

human race who called on him. And, aithough McMaster had named his col-lege acquaintance "a son of Satan," or something to that effect, in a previous issue of the New York Freeman's Jour-

that the parochial schools were a men

They segregate," he said, "they keep

ace to the republic

who called on him.

ssons that the soul and heart no

McMaster on the School Question

In his time, McMaster was looked upon as a fanatic because he preached in season and out of season on the text. "The school first, and then the Church." But the gradual development of social forces has shown that he was wise, with the wisdom of the Holy Ghost. He had to combat, no? the American, but the European point of view, for the American has always placed the huilding of the school first of vital importance. And the European point of view resulted from a facility in the air of America. The American is religious by environment. In his time, McMaster was looked must be taught. Suppose the parents And the Euro-

America? The early Christians not have kept the Sabbath better conthedral was the central meeting cathedral was the central meeting place of the people. Teachers and scholars might gather there. People "The early Christians knew very I tle of what you call the Sabbath. McMaster said. "The American peop will lose their power of being mor If you bring them up in schools from which the very name of Christ must be banished, if you admit that the Jew and the agnostic have the same right in them as the Episcopalian or the Baptist."

"When that day comes, we Episco

"When that day comes, we Episco-pallans will have separate schools of our own." This was in 1880.

McMaster laughed. "Will not that policy segregate Episcopalians from other citizens of the United States?" "Certainly not. The duties of life in our country which bring us in con-tact every day with men of all opinover the land-and supports them, in squite of all opposition. ions and occupations will correct that "Why are you afraid of Catholi: 'segregation,' then? Will not the same contact with various phases of life force the student from the parochi school to be sympathetic and broad.

> "Catholics are different, "you aim to be exclusive; and, besides, I do not find that those who are taught your dectrines so sedulously lead better lives than other people

> "But they know how to repent and to die well," McMaster said, unconsciously echoing Newman, whom he did not

American institution; but there is no institution which makes more for the continuance of ethical principle in the social system than this school,—for which the word "parochial" is too small a name; I recall, with interest, a conversation with McMaster on the subject of Catholic schools in connection with some remarks in a New England Journal on the educational work done by Msgr. Edwards in New York and Father Scully in Cambridgeport. "Narrow bigots," the paper had called them, and just after this, the editor, who was a Union college man, and a devout Protestant came our way. Mc-That accounts, of course, for the individual, but it's a poor lesson for the good of society." who was a Union college man, and a devout Protestant came our way. Mc-Master's controversies did not always interfers with his desire to give a good dinner to any agreeable member of the And McMaster, in a gentle mood, smoked quietly for a while; then he turned to his favorite Belgian waitet.

"Send over to the City Hall park and Master's way, obeyed. time the guests waited in amusement After a time the newsboys came. They were plainly of Irish descent, alert, ready for mything, and expec-

issue of the New York Freemans Jou-nal, he invited him to Monquin's with the truest Scotch Highland hospitality. The subject of the parochial school must come up sooner or later, so, with a view of getting the fight over as early as possible. I asked the New Eng-iand editor whether he really thought that the parochial schools were a menfather and mother were dead; he lived with an old aunt; he had gone to a public school for a year or two. 'Do you know the Ten Command-

"They segregate," he raid, "they keep Catholics and Protestants apart, and they are run in the interests of the Democratic party. They teach no civic virtues. They are permeated with Irish or German prejudices; they are little worlds of superstition".

McMaster gazed at the frank and valiant heretic for a moment, as if he would annihilate him. would annihilate him.

"You are wrong" he said, with that gentleness which always betokened a desire to lead rather than conquer his opponent, "the schools have nothing to do with nolities."

estire to lead a sponent, "the schools many do with politics."

The editor hooked incredulous.

But, on this day, McMaster was not lined to bombard his opponent;—a inclined to bombard his opponent;—a parley was more in his line.

"You are an Episcopalian," he said, "You are an Episcopalian," he said, "You believe in the atonement of our Lord, the resurrection—"

"Oh, of course."

"Oh, of

founded on Christianity?"
"No morality can be effective in our condition of civilization without the basis of Christian dogma." children, the cylchece we may conclude that religious schools even in this religious courtenance of the children country are worth struggling for!"

COMMUNION WITH ROME (Lorenzo O'Rourke in Catholic World.)

During the dawning years of the new century the aged eyes of the Great White Pope have beheld the coming of the glory of the Lord in many guises, and under beautiful auspices. Even in America, personally unknown to him, though dear to the liberal Pontiff in leve with the future, the opening years of the century have been marked by jubilee celebrations which have awakened wide interest, and are the faint counterpart of the popular celebrations held in Rome.

But it is only in the Eternal City and in the shadow of the Vatican that the real significance of the sublime honors paid by the world to the Pontiff can be adequately appreciated.

From the four corners of the earth they come To kiss this shrine, this mortal-breathing saint."

Probably the most striking, the most frequent of all the tributes laid at the feet of the "Lion couchant at the throne of God," were those of the different Oriental Rites in communion with Rome.

The unity and universality of the church have been strikingly illustrated in a recent series of ceremonials in the beautiful and classic Church of Sant' Andrea della Valle, Rome. The venerable Vincenzo Pallotti, wishing to give a visible and eloquent lesson of this genuine unity in variety that exists in the Catholic Church, arranged a series of religious celebrations to be held serially in the same church by the various rites in communion with the Roman Sec.

Latins, Greeks, Maronites, Chaldeans, Slavs, Syrans, and Armenians celebrated in harmony the same sacrifice at the same altar. Italian, French, English, German, Spanish, and Polish priests preached in their several languages from the same pulpit. This remarkable picture of unity of creed in variety of custom and language was regarded by those who witnessed it as one of the most striking omens of the eventual realization of Pope Leo's dream-the unification of the separated churches of the east under the authority of the

It is of great interest to note that all these Oriental liturgies, varying in their ceremonies, language, and vestments, conform absolutely in essentials to the Roman Church, with which they are in perfect agree-

THE FAMOUS MARONITE RITE.

When the invading hordes of Persians and Mussulsettlements, a little colony of Syrians, escaping the generral torrent, fled into the caverns of Mount Libanus, and there in secret preserved the ancient faith. From time to time they received accessions, and in the course of years this indomitable little tribe formed a powerful people, who later on became the scourge of the Saracens in Syria. Such is the hardy people who are known as Maronites from one of their celebrated leaders St John Maro

The Maronites now number nearly 300,000, and are settled for the most part in the region of Mount Lihanus. Renan, the famous Frenchman who delivered such sturdy blows to the Church, met them and was royally entertained by them in the course of his journev through Syria during the latter part of his life. He pays this hardy Christian race some notable compliments. Their simple lives and pure native faith evidently made a great impression upon him and inspired some of the most beautiful pages of his later unpublished correspondence.

The liturgy of the Maronites is somewhat different in form from that with which most Catholics are familiar. It is that attributed to St. James the Apostle, with some modifications, taken from the Latin church. This liturgy is the Syro-Chaldaic with the exception of a few details. Even as early as the thirteenth century the Maronites, in order to approach still nearer to the Roman church, began to adopt the rich vestments in vogue among the Latins. The popes, in recognition of their notable adhesion to the Holy See, have been accustomed, in confirming their patriarchate, to present later, so, with tant; for they knew McMaster's genight over as erous ways with all their ilk,
the New Eng.

The first boy's name was Mike. His kind has happened recently when Leo XIII. confirmed the present patriarch, Elias Pietro Huayek.

The Patriarch of the Maronites has his titular see in Antioch and resides in Libanus. He has jurisdiction The boy grinned, tried the first, and stumbled. He admitted that his old aunt found no time to teach him, and is an international college at Kaffarai; there are, besides, three monastic congregations approved by the Holy See which observe the rule of St. Anthony. Finally, there are about two hundred monasteries.

The Maronites founded a college in Rome and placed it under the charge of the Jesuits. It was suppressed during the occupation of Napoleon I. Leo XIII. has throughout his pontificate distinguished this interesting nation with special marks of friendship. In 1892 he reestablished the college of the Maronites at Rome which Napoleon had suppressed, and endowed it with 100,000 lire. The rector of the college is Don Elias Cury

THE BULGARIAN RITE.

The Bulgarian rite is that of the Greeks, which has been translated into the Slav language by St. Cyril and St. Methodius, brothers and natives of Thessa-